existing conditions. Those who conduct the All-India Spinners' Association make great claims for it and say that it has done much for the peasants who have adopted the *charka* (spinning-wheel). They pride themselves on having secured a minimum wage for all workers in the Association. As one who habitually wears *khadi, I* can testify to its durability and great attractiveness, but the Morris-Ruskin school has rather lost its charms for those who can see the poetry in a great chimney-stack or the glossy beauty of some great machine with its sense of harnessed power. I remember once seeing the biggest X-ray apparatus in England, a gloriously beautiful complex of steel and glass, and I could not help thinking that in its own way it was as creatively lovely and impressive as a gothic cathedral. The Gandhi-men believe that modern factory-life reduces the richness of individual life and that it inevitably involves class-struggle and a destruction of many valuable things in human life. They fail, I think, to distinguish between the use of machinery by free men to provide themselves with an abundant life and to control the natural order (surely in itself a deeply spiritual thing, cf. the Biblical injunction "to replenish the world and subdue it[53]) and the abuse of machinery in a capitalist society when it becomes an instrument of power and a means to profit in the hands of a few.

After the Haripura Congress Gandhi expressed his disappointment:

> *Khadi* has been conceived as the foundation and the image of Ahimsa. A real *kkadi-wearer* will not utter an untruth. A real AAflrfi-wearer will harbour no[f] violence, no deceit, no impurity.... Seven and a half *lakhs* have gone to the making of Vithalnaga (the Congress town built at Haripura). There are many things I have liked, but it lacks the spirit of *khadi. . . .* Where there is the conscious endeavour to fulfil the spirit *of khadi,* there is no place for the expenditure of seven and a half *lakhs. I* said that we should be